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IDOLATRY OF THE ROMAN CHURCH.

One of the saddest of the many revolting sights in Rome is the *image worship* so very common among the people. Indeed, in the whole round of ceremonies in the churches and the streets, a stranger would not see or hear anything to remind him of the religion of the New Testament. Romanism is merely baptised Paganism, and the whole city of Rome is given to idolatry.

The second general Council of Nice, in the latter part of the eighth century decreed as follows :

"We hold that it is necessary to adore and salute the image of the Virgin Mary, Immaculate Mother of God ; also the images of the glorious angels, and of all saints : if any one has any other sentiments, and hesitates and doubts respecting the adoration of these venerable images, our holy and venerable Council anathematizes him."

This has been the doctrine and practice of the Roman Catholic church for more than a thousand years. In vain does God say :—

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath—thou shalt not bow down thyself to them, nor serve (worship) them."

If the commands of God and the decrees of Councils do not agree, then the Romanists ignore the divine command, and even expunge it from some editions of the Bible.

Intelligent Catholics, who cannot but see the stupidity if not the wickedness of *image worship*, explain their conduct in this respect by saying, that through the image they merely honor the person who is represented by it. But when the early Christians charged the Pagans with idolatry, Celsus and others made the same reply, saying that the images of Jupiter, and Pluto, and Hercules, only represented to their minds the gods themselves, whom they really worshiped when they bowed down before them, or prayed to them, or performed any other act of reverence. It is for this very reason that such worship is forbidden in the Scriptures ; it is idolatry, and cannot be anything else. On no subject are the words of Scripture more emphatic—*thou shalt not make an image nor bow down to it*. But there are in all the churches images of Mary, the mother of Jesus ; images of Christ, and of saints ; and it is as impossible to deny or doubt that they are there, as

it is that they are worshiped, in plain violation of the clearest teachings of the Word of God.

The statue of Peter, in the great church which bears his name, is an object of worship for all Roman Catholics. Before it and on it are bestowed acts of reverence and adoration which would have fully satisfied the idol-worshipping bishops of the second Council of Nice. In the church of St. Augustine is a statue of Mary and the infant Jesus, which is covered, as are the sides of the chapel, with jewelry and precious stones, the offerings of those who bow down before the image and pray to it. If there is idolatry in the world, it may be witnessed daily in that church. In all the churches, at the corners of the streets, and by the wayside, are images which the people continually reverence and adore, and many of them seem not to know that the Word of God forbids such worship, and pronounces a curse on those even who make graven or molten images for purposes of adoration. The Pope and the priests have taken away the key of knowledge, and the decrees of Councils, in opposition to the divine commands, are the rules of conduct for the people.

That the reverence and adoration of images by the Romanists is real idolatry, appears from the manner in which they worship them; that is, they bow down to them and kiss them. By referring to the Scriptures and to history, we shall find that such was the Pagan custom. Bowing down before an idol and kissing it were acts of most solemn adoration. When Israel made molten images of silver, and idols according to their own understanding, they said, let the

men that sacrifice *kiss* the calves. (Hosea, 13 : 2.) It is said, in allusion to this practice, in 1st Kings, 19 : 18, that those should be spared or saved from destruction who had not *bowed the knee* to Baal, and had not *kissed* him. Cicero says, the lips were often applied to the image of Hercules. Pliny says, the worshipers *kissed their hands* to their idols. Job probably alludes to this custom when he says, (31 : 26-28,) "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath *kissed my hand*: this were an iniquity to be punished: for I should have denied the God that is above." The Greeks were accustomed to give expression to their feeling of reverence and worship for the sun, by *kissing their hand* to it.

Now, let any one go into St. Peter's at Rome, and see the crowd of worshipers before the bronzed statue of Peter: they *bow the knee* to it and *kiss* it, as idolators of old did to Baal. They have kissed the toe of the right foot, until the hard metal is so worn away as to leave no trace of its original form. This statue is said to have been cast by one of the Popes, out of the statue of Jupiter Capitolinus. "Out of Jupiter they made Jew-Peter." The marble foot of the statue of Mary, in the church of St. Augustine, has been entirely kissed away, and replaced by one of gold, already badly worn by the Pagan *lip-service* of the Roman Catholics. Many other statues and images, and crosses and altars, in different churches, are objects of adoration, as much as though idolatry and not Christianity was the professed religion of the Roman church.



Great inducements are held out to the people to secure this kind of idolatrous worship. Under one of the images of Mary it is thus written in large letters :

"One hundred days' indulgence granted to all who kiss the foot of this holy image," etc.

For kissing one cross in the Coliseum, one year and forty days' indulgence are granted, and for another two hundred days. In the church of St. Lorenzo are an altar and crucifix before which there is much bowing and kissing, because *plenary indulgence* of all sins—" *plenarium omnium suorum peccatorum indulgentium* "—is promised to all who thus worship.

There can be no doubt of the fact, that the great majority of the Roman Catholics rely on some outward act or some idolatrous service for the salvation of the soul, rather than on Christ and a true faith in his atoning blood. The penance of bowing, and kneeling, and kissing, and of praying before images, is substituted for penitence of heart, and prayer to the one God and Father of all. The theory of the church of Rome is, that Mary, the mother of Jesus, stands near the throne of God, between Him

and all created beings, and is more to him than all others,—“the Queen of Heaven,”—and that whatever she asks of God will be granted, so that all prayers should be addressed to her. Before her image, therefore, the Romanists kneel and pray. She takes the place of Christ and of God in the minds and hearts of the people. Only occasionally is there found in the churches of exclusively Catholic countries an image of God, “graven or painted by art and man's device,” and this is so only because He is rarely worshiped. Mary is worshiped in all places and by all the people. Next to her image, in estimation and as objects of worship, are some favorite saints, then Christ, and last of all, God. Ten thousand knees bend to the shrines and images of Mary, where one is bent before the eternal and invisible Jehovah. This is idolatry, God is not in all their thoughts. Let not the Pagans of the Roman church be forgotten in the prayers and alms of the people of God.

But we will suspend our writing, in order that attention may be given to the very able discourse which follows this article.

#### DR. BEMAN'S SERMON:

In the June number of the Magazine we gave a brief outline of the sermon preached before the Society at its annual meeting, Sabbath evening, the 8th of May last, in this city, by the Rev. N. S. S. BEMAN, D. D. LL. D. of Troy, N. Y.

Our pages were then filled with matter relative to the Anniversary, and the operations of the year which had just expired, and we were consequently unable to give the sermon to

our readers. We are happy now to submit it to them.

It is an able and well-timed production, and we feel assured that whoever shall read it attentively will rise from the perusal with the conviction that the claims of the “corrupted parts of Christendom” on the sympathies and charities of the evangelical branches of the church of Christ are of a very high order ; and that *the time has come when she can no*

longer ignore them, or withhold her efforts for the re-conversion of the millions who have been turned away from a pure Gospel, without inflicting violence on her own conscience, as well as a wrong upon the people who have been led astray. They must see, we think, the importance as well as the magnitude and excellence of the work which our Society has in hand, in a light that must commend it to their understandings and hearts.

We commend the sermon to the candid and prayerful consideration of all whose eyes may chance to fall on these lines. We trust that its many and important truths will be cherished in affectionate hearts and widely disseminated, and that their influence

will be speedily seen in the *increased efforts* of the people of God, through the AMERICAN AND FOREIGN CHRISTIAN UNION, to extend evangelical missions among the nations, or to the population for whose benefit the author performed his work of preparing this admirable discourse. We request the friends of the Society to do what they can to diffuse in their respective localities the thoughts, facts, and reasonings of the sermon.

We will merely add, that the sermon will be put into tract form for general distribution, and we shall be happy to receive orders for it from individuals, Societies or Churches. All orders will be attended to promptly.

### SERMON.

*"I am debtor both to the Greeks and to the Barbarians; both to the wise and the unwise. So as much as in me is, I am ready to preach the Gospel to you that are at Rome also."*—Romans, 1: 14, 15.

It has often been said, in reference to Christian missions: "The field is the world." The thought here embodied, when connected with such an enterprise, is a sublime one; and this presentation of it cannot fail to awaken a thrilling interest in the heart of any one who believes that Jesus Christ is to have "the heathen for his inheritance, and the uttermost parts of the earth for his possession." There is something in the term world which fills the mind. It is not a province, a kingdom, an empire, a continent, but "the great globe itself, yea, all which it inherits." And then this vast field, covering the surface of the magnificent floating ball where we now stand and act, is to be brought under Christian culture. And the blessed transformation "will make her wilderness like Eden, and her desert like the garden of the Lord."

Or, to change the symbol and present the world in another aspect, this field of

moral conflict, where lawless and bitter passions now run wild and war upon man and upon God, shall be sweetly and fully subdued by the powers of light and love—a conquest achieved without blood or carnage; and that subjected world shall roll on its successive, millennial years, serving God and reflecting his glory, till the end shall come. In all this we have a picture of the moral sublime. We can see it. Faith and imagination may stand and gaze in mute devotion and love upon it, and wait, in the patience of hope, for its jubilant approach. The good time is coming.

But in the presentation of this missionary field, the world, our conceptions have often been, if not erroneous, at least defective. What has the Church of Christ been looking at for these last fifty years, as her field of missionary effort? I mean, the world to be cultivated or subdued? It has been graphically presented to us in two great continents—the one furnishing the home, and the other the foreign, field. The Christian has often wept as he has gazed upon each of these. Of the eleven hundred and fifty millions who people



this vast field, the world, six hundred and seventy-six millions are pagans, "having no hope, and without God in the world." And can the blood-washed Church stand still, and look on and see these millions perish? It cannot be. Every effort for their illumination, and their rescue from endless death, must receive the sympathy and support of every friend of Christ.

And the home department, is that less important? Can the Church of God forget her altar, her country, her kindred? Look at this field as attached to our own land. Our sons and daughters are floating on with the tide of western emigration, and we must send the Gospel with them, or they will break away from the old home influences, and drift down the strong current of those evils which are incident to emigration and a settlement in a new country—and be lost!

These two departments have formed our missionary field; and we have had our eye on these exclusively when we have said, "The field is the world." We have seen nothing else. There is an emphasis, however, in our oft-repeated maxim, "The field is the world," which has not been generally felt. "The field is the world." I mean to say, "The field is THE WORLD." Here lies the emphasis—THE WORLD. Not a part of it, but the whole of it. And the spiritual world has three continents instead of the two which the Church has been exploring. The third, as a portion of the missionary field, is but just discovered by Christians. True, it has existed for centuries, but it has only now come up before the eye of faith, as our continent seemed to emerge from the depths of the ocean before the eyes of Columbus when he made his first western voyage across the Atlantic. I need not tell you that I refer to Roman Catholic countries as a field of missionary effort. This field is large and populous. It stands next to the heathen in point of numbers, and no portion of our lost world needs the Gospel more than the dwellers in this vale of death.

ROMAN CATHOLIC COUNTRIES, OR THE ROMAN CATHOLIC POPULATION OF OUR WORLD, SCATTERED ABROAD EVERYWHERE, AS FURNISHING A MISSIONARY FIELD.

This is my present subject.

You will keep in mind—a missionary field.

I. This people need the Gospel.

Such a necessity must lie at the basis of every missionary enterprise. If a people have the Gospel in its purity and power, as many well-regulated Christian communities have; or if their physical and religious condition would receive damage rather than benefit from the Gospel, as infidels have often affirmed of the heathen; or if it were a foregone conclusion from the purpose of God or the nature and condition of man, that the Gospel has no power to effect any salutary changes, then Christian missions would be a thankless gratuity, if not a bald absurdity, uncalled for and injurious. They would bring in their train, not favors, but inflictions. Neither of these things can be affirmed of Roman Catholics, who fill so large a space in the population of our world.

Romanists have not the Gospel. I make no apology for the utterance of this plain truth. But it must not rest on mere assertion. It need not. Proofs, unnumbered and accumulative, cluster all around us. All we need is an eye and an ear, and an ordinary understanding, and an honest heart, to perceive that the system administered in the Papal organization is not the Gospel taught by Jesus Christ and his Apostles, and embodied in the New Testament for man's salvation. The two systems have few kindred elements. Open the volume I have named, and what do you find there? An intelligent revelation of the Infinite mind to the finite. The object is salvation. Man is a sinner, and must be recovered or lost. Our world is a fallen world, and must be won back from its apostasy, and its affections be re-bound in allegiance to the throne of God, or swing

off still farther from this central influence without any hope of a future return.

I will not say that the Gospel reveals the fact that man is a sinner. That had been known for ages. The consciousness of every human being had revealed it. The page of universal history, sacred and profane, had confirmed that inward witness. The moral government of God had reiterated the sad tale in lightning flashes and in thunder tones. The Bible, all over its solemn pages, had written, as with a pen of flames, the story of man's apostasy and his impending doom. The Gospel takes these facts for granted, and presents a remedy. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The scheme was the product of the love of God. It is executed by his co-equal Son. He is the only mediator between God and man. He has magnified the law, and made it honorable; and in his blood is our only hope. Faith in his atoning sacrifice can justify the sinner; and nothing else can do it.

The Gospel presents this salvation to guilty, dying man. It is urged upon him as an intelligent moral agent. As such he sinned, and as such he must be saved, if saved at all. He must embrace the offer of life personally—for himself—or he must perish. And this he does when he becomes a child of God and an heir of heaven, under the motives which the Bible presents and the Holy Spirit renders effectual. It is a rational administration in the hands of God. Truth and grace are the grand agencies. There are no mummeries here—no legerdemain—no sacerdotal absolutions—no daily sacrifice of Christ—no hosts of male and female intercessors. Mind and thought are in it all. It is worthy of God and adapted to man.

The Papal community, and especially in countries where they have things in their own way, have no such Gospel as this. Shreds and patches of it they may have,

but this is all. In Protestant countries, where light shines in direct radiations from the Scriptures, and is then reflected in every direction by a thousand living lights—where thought grapples with thought, and mind is confronted by mind, a shrewd political policy, which the Jesuit instinct—however diversified the other characteristics may be—never lacks, wears another face. It is almost religious—it is semi-evangelical. Its true features are masked, and that in public, rather than in private. The veil or covering can be thrown off, and is, when the time has come for a true development. When John saw one of the apocalyptic beasts "coming up out of the earth," he appeared, even as to his two horns, "like a lamb;" but when he opened his mouth, "he spake as a dragon." The real and the apparent of Romanism are often very dissimilar to each other. Satan is sometimes an angel of light.

The system administered in that politico-religious corporation may be characterized, in the language of Paul to the Galatians, as "another Gospel; which is not another." It claims to be the Gospel, but it has so little affinity to the system revealed by Christ, that it should not be considered a Gospel in any sense whatever. It is a scheme, made, not to save men, but to govern them. And it has accomplished its mission. What has the Papal hierarchy, from his Holiness down to the most common and uncultivated priest, done to preach the Gospel, and "turn men from darkness to light, and from the power of Satan unto God?" Preaching is not their vocation. And if their mummeries can save souls, then miracles will never cease. If their auricular confessions—and penances—and ghostly absolutions—and the muttering of holy Latin—and the offering up of a man-created wafer-god—and purgatorial fires stolen from the altar of heathen poets—and the intercession of a multitude of saints, male and female, which no man can number—and fasts and feasts, and other holidays, which have usurped



nearly half the time which God has appointed for honest labor—and the late investiture of Mary with powers all but supreme in matters of salvation—and the use of charms—and religious homage paid to images, and old bones, and holy garments, and other relics—and extreme unction—and prayers for the dead—and the purchase and release of souls out of purgatory—are God's appointed symbols for setting forth his truth and the way of salvation, then the New Testament is a needless gratuity—a thankless obtrusion upon our world. It stands directly in the way of redemption. It obstructs man's return to God.

That this system is not the Gospel, may be seen from its fruits. But in order to bring the matter to a fair and honest test, we must take Romanism on its own ground; we must look at it where it has held an undisputed scepter, and pursued an unobstructed career. This can easily be done. Either hemisphere can furnish the needed illustrations.

Unroll, then, the map of Europe beneath your eye, and visit, in rapid thought, her various nations. You no sooner cross the line which separates a Protestant from a Papal country, and pass from the former into the latter, than you find yourself at least half-way on your journey towards Paganism. You are in a land of idols. Not only the churches, but the cities and the rural districts are filled with these abominations. MARY is the grand object of homage. Her images, large as life, are seen at the corners of the streets and in inclosures by the wayside. And it may be affirmed, without figure and without coloring, than she is the great goddess of Romanism. "Diana of the Ephesians" was not held in higher veneration among her ancient devotees than she among the Papists. She is more frequently the object of prayer and praise than God himself. Indeed, in the conceptions of the ordinary Papal mind, neither the Father, nor the Son, nor the Holy Spirit, seems to have much to do

with the salvation of man, only so far as each of the Persons of the Godhead may be inclined or compelled to act by the intervention of the holy Mother. She is the great motive power.

But turning from the religious rites of the Roman Catholics, as they exist everywhere, and which are framed on any other model than that of the Gospel, let us examine some other tests, which to most minds are more palpable and not less in point. What are the ordinary products of the Papal system, wherever it has had a field for a fair and full development? As unlike the fruits of a pure Gospel as the tares in the parable are unlike the wheat.

Papal countries have no Christian Sabbath. And this is the condition of their people everywhere. Certain religious rites and ordinances are performed on the first day of the week, but soon dispatched, and the remainder of that time which God challenges for himself and the interests of the soul, is given, without restraint, to amusements which are always secular, and often debasing and vicious. The infallible priesthood mingle in the revelries. In Mexico, and in Central and South America, sports of every name, scenic representations, gambling, bull-baiting, cock-fighting, dancing, drinking, and profligacy, fill up the day and evening, after a quick-said mass in the morning; and the priest often lays aside all that is holy about him—his consecrated garments—and issues forth from the altar with the implements or agents of gaming under his arm or his mantle, and soon distinguishes himself as the ringleader in every scarlet abomination. There is no fancy in this description. It is simple truth, only the half is not told you. I have indulged in no exaggeration; I have imparted no decorations; I have infused no artistic coloring.

Look for a moment at other fruits of this system. As to industry, neatness, and material prosperity, they have never been the growth of the Romish faith.

The education of the masses has ever been frowned upon and resisted; and consequently a large proportion of her subjects can neither read nor write. It is so in Ireland and in Italy; it is so among the millions of Roman Catholics in this country, with all its facilities for light and instruction; and it is so in your own city. The fault is not in the genius or the native taste, or the distinctive characteristics of the people, but in the system itself, as enforced, for purposes of their own, by a domineering priesthood. It is by this blighting influence that the Papal world have not the Gospel; and yet they deeply need it. If it is desirable that millions on millions of our race should be reclaimed from indolence, filthiness, and squalid beggary; if it is a work of mercy to redeem man from ignorance and stolidity, and irradiate "the human face divine" with the bright beamings of intelligence; if "the light of the knowledge of the glory of God in the face of Jesus Christ" is indispensable to the saving of the soul, then Roman Catholics need the Gospel.

## II. This missionary field is a large one.

We have seen its appalling wants. A spiritual blight has fallen upon it, and sterility and death meet us through all its borders. And this field is not crowded into a little obscure and unexplored corner of our world, but it spreads all around us, and stretches out in long perspective before us, and literally encompasses the earth. We may form some just conceptions of its magnitude, if we look at a few facts in relation to the inhabitants of our globe. The last statistical tables assign to the heathen six hundred and seventy-six millions—considerably more than one half of the human race now living. This is an immense, dreary, cheerless waste to be reclaimed, cultured, beautified. The sight, as it now meets us, is almost appalling. The Church of Christ for ages, and more especially for the last half-century, has shed bitter tears, and uttered deep and affecting groans, and lifted up

to heaven many importunate prayers, in view of her responsibilities to this portion of our sin-stricken world! I look on this field, dark as Egypt, and fearful as the shadow of death, and say: "If I forget thee, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Protestant Christendom numbers about ninety millions. One half of these may be considered so well supplied with the Gospel and the means of grace, as to be removed from the missionary field. We have, then, about forty-five millions, constituting the various home missionary fields of Protestant countries. A portion of this territory, and a most precious one, is ours to cultivate. The enlightened Christian, who loves his own hearthstone and domestic altar, his country and the kingdom of Christ, is embarked, of course, by a kind of spontaneity, by a deep moral necessity, in the work of home evangelization.

But between these two fields—one lying on the margin of the dark ocean of death, with its six hundred and seventy-six millions of souls on their rapid march to the final judgment, and the other under our own eye, and the eye of other Protestant nations, and ever making a strong appeal to every home affection—there is still a third missionary field, containing one hundred and seventy millions, nearly double the number of all nominal Protestants in Christendom, and a little less than four times as many as people the waste places and the missionary outskirts of anti-papal lands. And all these millions need the Gospel in the same sense that the pagans do—and for the same reasons. They have no Gospel ministry, with its intelligent and its meliorating influence. As a general fact, they have no Bible. The masses have never heard of such a book. They have nowhere in operation—and they never can have, under their policy—a system of popular education which may reach and bless all—one whose purpose or aim shall be the



universal diffusion of light and intelligence—one whose heart is fixed on the future and indefinite progress of the race under the auspices of Christ and his Gospel.

One hundred and seventy millions of human beings, nearly six times as many as the whole population of our country, is an affecting spectacle; and their unfitness to meet the opening scenes of eternity, must be felt by all Christians who have deeply studied the subject. I need not enumerate the territories of our globe where this corrupt form of Christianity has planted its institutions, and established its dogmas, and oppressed the inhabitants, and blighted the very soil on which they tread. They embrace some of the fairest, and, by nature, the most fertile portions of Europe; and the same may be said of the southern parts of our own continent. The geographical boundaries of the Papal empire are immense—I mean including those states and kingdoms which are under the special control of this spiritual power. But even this view does not place the field of Christian effort which I am endeavoring to describe, fully, in all its length, and breadth, and importance, before you. The Romish element is ubiquitous. It pervades all lands. Both Protestant and heathen countries feel its presence and its power. In this sense the Roman Catholic field spreads over most of the world, for her people are found in every part of it; and they all need pure Gospel institutions. Here, then, is a territory large enough, and populous enough, and needy enough, to fill the eye, and move the heart, and fire the zeal of any Christian hero. "The harvest truly is great"—if it is indeed ever to be reaped—"and the laborers are few."

III. This field is open and accessible.

To settle this point is quite material in this discussion. We have made but little progress, and established nothing effectually as to our obligations, till this fact is clearly evinced. Any portion of our world may be spiritually destitute; may grope in darkness deep as midnight; may be the

sure prey of every evil that can buffet poor fallen humanity; and yet, if the people are environed and hedged around by impassible barriers, Christian benevolence is not called to the rescue, for no work is prepared and nothing can be done. A generous heart may sit and weep, but the tongue is tied, the hands are chained. And the greater the numbers who are in this condition, the darker and sadder the picture which meets our vision.

If the Roman Catholic population cannot be reached by the written word and a pure Gospel, then their deep spiritual necessities, and their teeming millions, might be multiplied a hundred fold, and still no obligation would rest on the church of God to adopt measures for their relief. If their doom is sealed, it matters not whether by their own voluntary act or the purpose of God—and this fact is fully established—then effort is out of the question. Many Protestants seem to have adopted this theory; and many, too, who are aware both of their destitution and their numbers. It is often said, and not by the ignorant and the thoughtless: "The true policy is, to let the Romanists alone, for you can do nothing for them." If this be an established fact, it should be known, that Christian benevolence may be wisely directed, and that the evangelical energies of Christendom may not be expended on a romantic and utopian scheme, which must prove a failure. But if the above remark is a gratuitous assertion, without one principle of divine revelation or one well-authenticated fact for its support, then we should know it, for practical uses. Clear light is necessary to intelligent action.

It is readily granted that there has been too much reason for the conclusion I have noticed above. Many and formidable barriers have obstructed Christian action for the conversion of Romanists. But to give up such a work as hopeless, and certainly without many and well-directed attempts for its accomplishment, would involve consequences of a far more serious

nature, and in more direct conflict with the great designs of God, than many suppose. There is a sort of infidelity in it.

If our world is to be a converted world, it would seem to be improbable, upon the very face of it, that the entire Romish population—more than one-seventh part of the whole human race—should be entirely passed by in this purposed transformation. And the improbability of such an issue is increased, when we consider their material resources, their advances in civilization and the arts of life, and the amazing moral power they might and would exert upon the final triumphs of Christ on earth, and the ultimate destinies of men, if they were to desert the standard of the great usurper, and wheel into the ranks of the Son of God, and march under his banner to victory.

Besides, we are to remember that all false religions are strongly fortified against the aggressions of truth. There is a subtilty in error, and especially when it falls in with the strong current of human nature, which often baffles all ordinary assaults. There are bad spirits that go not out "but by prayer and fasting." Many systems of paganism have an ingenuity, a philosophy, an originality of invention, a depth of contrivance, a subtilty in their ulterior designs, which require all the well-trained powers of the Christian missionary to meet and assail with success. And so we might expect to find it in that scheme of religion which a profound thinker has pronounced "Satan's masterpiece." To erect a system of idolatry on the Bible, which shall fill the very same niche in the heart of depraved humanity which had been occupied by the old pagan gods, male and female, thus making conversion easy, and in many cases requiring little else than the exchange of one set of images for another, and in some instances the whole change consisting in the name and not the identity of the idol, has a sublimity of wickedness in it which is truly overwhelming to the mind; and we may be assured that

the genius which conceived the thought, and the vigilance which nursed it, and the versatility of powers—almost superhuman—which reared it up to manhood, and led it forward to perfection, would guard it with sleepless care "as the apple of the eye." And this is the historic record of the Roman heresy.

But, speculation out of the question. We have facts before us to show that the Papal world is open to evangelical laborers. Not, perhaps, now in the same emphatic sense in which the same thing may be affirmed of most portions of the heathen world. And the reason may probably be found in facts which belong not to them but to us. How has it come to pass that the door of access to the heathen is wide open the world over? A few years ago, since I have mingled with men on the active stage, no such thing was known. There was hardly a foot of pagan soil where the devoted missionary might plant the cross, and tell the tale of its agonies and its triumphs. These doors began to move on their old corroded hinges, just as soon as "the sacramental host of God's elect" began their aggressive march upon an unconverted world. God's finger touched the secret spring, and they opened to be closed no more. And the inquiry now is, not for harvest fields, but for reapers. It was not when Paul was at Jerusalem or Damascus, but at TROAS, on the borders of a narrow sheet of water, opposite to Philippi, that "a man of Macedonia stood before him in a vision of the night," and prayed him, saying: "Come over into Macedonia and help us." He was out on his mission of life, and the door opened when he was near at hand to enter it. This is God's method with his servants. Of what avail or significance are open doors, if there are no agents to enter in and occupy?

I might speak, not only of doors opened, but of fields occupied, and of sheaves, if not of harvests, gathered in. But this is no part of my object. France, in the midst of persecutions from the priesthood and Government officials, is gradually ad-



mitting the true light. The Spanish race on this continent, under the Papal system, have nearly accomplished their mission; and their moral, religious, and industrial state is hopeless beyond resuscitation. The imbecilities of old age are upon their descendants here, and they can never be rejuvenated. Mexico, the inhabitants of the Isthmus, New-Grenada, and the States both on the Atlantic and the Pacific coasts, will, in a future day not far distant, deliver over their foreign commerce, their home business, and their rich internal resources, yet undeveloped, into the hands of others more industrious and enterprising. These will be PROTESTANTS, and probably of the Anglo-Saxon and the Anglo-American races. In some of these vast realms, and especially in New-Grenada, "The fields are already white unto the harvest." Here the profligacy of the priesthood could be tolerated no longer, and the revolution placed them on a common footing with other men. All religions rest on the same basis.

IV. This field has been greatly neglected.

I have before intimated that the eye of faith has but just now opened upon it, as an arena of Christian effort and enterprise. However strange this fact may appear, at its first discovery or announcement, it may be easily accounted for. Different motives have had their influence upon minds of different structures, and of various habits of thought and action.

Many Protestants—men of evangelical sentiments, and some, no doubt, of real piety—look upon the Roman Catholic communion as in quite a favorable condition, as to spiritual state and prospects, just as we now find them. They are in deep error, it is true, but it may not be radical and fatal. Considering their ignorance, and especially, their want of religious light, they may be as likely to find their way to heaven as other classes of religionists. And then they are sincere, and apparently devout, and quite sure that theirs is the only true

church of God. Their condition is an apology for their sins; and while their teachers and lessons are all wrong, the great mass of the people may be quite correct and safe.

I am truly sorry to attribute such a train of reasoning, or rather gratuitous assumption of doubtful points, to any Protestants in an enlightened age and country, but we meet with these things almost every day; and to expose their fallacy is simply an ordinary Christian duty. Too many among us have studied neither the genius nor the practical working of Romanism. One memorable prayer uttered by Jesus Christ would scatter these vain speculations to the winds. "Sanctify them through thy truth; thy word is truth."

Others make a different mistake, but the result is practically the same. Under its influence the energies of Christian benevolence are paralyzed. Papal countries and the Papal community are not to be converted. They are given up to "strong delusion to believe a lie." Prophecy is against us. They are excluded by the revealed purpose of God from the ordinary efforts of Christian love for their recovery; and submission to the divine will should enforce upon us silence and inaction. As this apology for the neglect of Roman Catholics in the missionary enterprises of our day, and of times past, professes to be based upon the Scriptures, it deserves a more critical examination.

The position to which I refer is this. The Roman Catholics constitute a corrupt and repudiated church—not "the bride, the Lamb's wife," but "THE MOTHER OF HARLOTS AND ABOMINATIONS;" and she is to be destroyed, and not converted. This is no doubt true, so far as the system and its outward administrations are concerned. The anti-Christian organization making up the body and soul of the Papal church, will be swept away—it will be utterly exterminated, "root and branch." Without such an event our world could never hail

the millennial morning. But the people—the one hundred and seventy millions—are not all doomed. The fabric will crumble and perish. It is constructed of bad materials—"wood, hay, stubble." It will disappear amid coming revolutions. There is a heaven-indited song—the tongue of prophecy has long since recited it from the throne—"Babylon the great is fallen, is fallen." And the funeral wail shall be taken up by the kings of the earth "who have been corrupted by her." "Alas! alas! that great city Babylon, that mighty city! for in one hour is thy judgment come." A converted Pope would be something more than an ordinary miracle. A pious and godly cardinal would be an angel among bad spirits in a wicked place.

The purpose of God in relation to the Papal power, at least as to the grand outlines, is predicted in the Scriptures. The "Man of Sin shall be revealed, the son of perdition;" he that "opposeth and exalteth himself above all that is called God;" he that, "as God, sitteth in the temple of God, showing himself that he is God," shall "be taken out of the way;" "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." But before this final catastrophe, involving the annihilation of this strange and mysterious power, falsely called Christian, but truly anti-Christian or pagan, shall arrive, multitudes of her oppressed and deluded subjects shall feel the cheering influence of a pure Gospel, and experience its subduing and transforming grace, to an extent which shall be measured only by the abounding mercy of God. This theory of interpretation respecting the fall of Babylon and the rescue of a portion of her subjects, is strongly corroborated by the very prophecy which tells us of this coming judgment. Mercy is mingled in the bitter cup.

The presentation of the apocalyptic vision is truly graphic. John saw an "angel come down from heaven, having

great power; and the earth was lightened by his glory." This angel was Christ. "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And to this announcement he adds: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This angel's voice has been heard, and will continue to be heard, and the responses shall become more and more joyous, till the full harvest from this field shall be gathered in.

I have said that the Roman Catholics have been greatly neglected. This missionary field has but just begun to attract the eye of the church. While the pagan nations have found a place in almost every prayer, and the home field has fixed the eye hardly less intensely of the patriot than of the Christian, the one hundred and seventy millions of Rome have hardly touched a chord of sympathy in the heart of the church. But the star of hope has arisen on a new portion of our dark world. A brighter day has actually dawned. There are men whose hearts God has touched; and with small means, but with determined purpose, they intend, God assisting, to do the people good. They have looked over all lands, and they have dropped a tear of commiseration on each; and can now exclaim with Paul: "We are debtors both to the Greeks and to the barbarians; both to the wise and to the unwise. So as much as in us is, we are ready to preach the Gospel to you that are at Rome also." It may be a field sometimes difficult of access, and hard of culture when reached, and requiring much patience and self-denial in maturing a harvest; but the time has come to break up the fallow ground, and put in the seed-corn. We need not stop to "observe the wind" or "regard the clouds." Such a course might forestall the wished-for event.



We should never "reap" under such a policy.

There are great crises in the doings of God, and in his moral government, which may be traced through the whole history of redemption. Some great thought fills the heart of the church, and, under its inspiration, the cause of God goes forth in some new direction, or with accelerated progress, and gains an influence which it never loses. I could give examples in extenso, if time would permit. Take a few only. When John the Baptist came and preached repentance, a deep impression was made upon the national mind. The absorbing thought was, Christ among you! John was the herald-star of the opening day. God was in the great thought he kept before the mind; and wonders were accomplished; and at the close of a long day of darkness—since the prophets fell asleep—the last sun of the old dispensation went down in glory on the world. God had revived his work.

The day of Pentecost opened a fresh page in redemption. The apostles here learned a new lesson—that, under the administration of the Spirit, the preaching of the Gospel could bring men, at once, and in large numbers, and in rapid succession, into the kingdom of God. Under this impression, they set about the work of converting the world in good earnest. But their world was Judea, and the outposts of the Hebrew tribes, scattered through the heathen nations. It required the splendid vision of Joppa to convince Peter that it was lawful to offer salvation to any one but a Jew. And yet Peter had in his hand a commission to "preach the Gospel to every creature." The other apostles at length, and rather reluctantly, adopted the convictions of Peter. Thus it is, that practical truth is unfolded only page by page.

A half-century since, evangelical Christendom was profoundly asleep over the dark nations of paganism. Ecclesiastics were urging their exclusive claims to the true apostolic succession; but the apostolic commission was a dead letter in

the hand and the heart of the church. A few little incidents—trifling in themselves—turned the thoughts and prayers of good men in a new direction, till now there is no enterprise before the church or the world which is more sublime in purpose, or more magnificent in execution, than the design of converting six hundred and seventy-six millions of pagans to Christ. Or the home missionary scheme. I saw the infant in its cradle—its bright eyes wide open on the benignant heavens; and now who does not admire the greatness of this youthful giant? These were all new measures, in their day, but God was in them.

And here I must speak of a younger-born of providence in the brotherhood of Christian action. It is only within a few years that distinct and systematic efforts have been adopted for instructing and saving Roman Catholics; and even then faintly and feebly. This had become an almost exploded thought since the days of the reformation. It had nearly died out in the heart of the church. We have great confidence that God is in this recent movement, and while we do not expect that our cause will be the favorite Joseph in the brotherhood of well-doing, yet it is our "little Benjamin," and we should rejoice to see "BENJAMIN'S MESS" imparted to it from the gratuities of the church of God.

V. The relations of this subject to the world's conversion.

In adopting a theory for the interpretation of the word or providences of God, we should not be satisfied—as system-makers often are—with seeing our way into it, but we should be able to see our way out of it. A successful retreat is next to a victory.

What then is to become of Papal lands, and their people entrenched in every land? Certain it is that the reign of Christ—

"Foretold by prophets, and by poets sung"—

cannot become triumphant among men, without a signal change in the ecclesias-

tical dynasty of which Rome is the center. Leave out Papal countries and their adherents throughout all the world, and Christ is not the universal king. The illimitable scepter and the crown of all nations, are not his. His conquest is not complete, his coronal does not shine with all its promised stars. Papal nations, among others, must be considered as included in the promises made to Christ. True it is, that our world can never be a converted world, while the one hundred and seventy millions of papists are excluded from the fold of God. Is there to be no millennial jubilee in France, and Belgium, and Austria? Is no ray of heavenly light to beam on Papal Switzerland, and Papal Germany, and the once far-famed, but now degenerate Italian States? Is there no hope for Mexico, and Cuba, and the Central and South American empires? Shall the Gospel be pronounced a failure, in respect to all these, according to the second advent theory, and shall they be utterly exterminated? This is a cheap and easy method of converting men, and well adapted to the taste of faithless and lazy Christians. Or shall they be left to reform and Christianize themselves? Infallibility cannot change for the better.

It is true that Rome has her changes, but they are always from bad to worse. The new dogma of the immaculate conception, to an intelligent mind, would appear too absurd to command the assent even of the most ignorant and credulous of the Papal communion. But there is a policy, at once far-sighted and subtle, which underlies this movement, that is well understood by the Pope and other dignitaries of that church. It is designed, not to conciliate Protestants, but to fortify themselves against external encroachments—to make the great gulf between them and Bible Christians broader and deeper than heretofore—to establish a system of idolatry, in the form of woman-worship, which shall render their subjects unapproachable, if may be, by evangelical truth. And in reaching

forward to this end, they have sanctioned their new-born dogma without a due regard to one of their old festivals—I mean the purification of the blessed Virgin—for how can that be purified which was “immaculate” from the beginning? But consistency is a jewel not much coveted or sought after by Romish ecclesiastics—whether Pope or common priest.

But my business now is with the relations of Roman Catholics—converted and unconverted—with the final triumphs of the Gospel among men. Or the relations of this cause with other aggressive movements upon the kingdom of darkness. These relations have not been duly appreciated. I will not exalt this agency above all others, or any other; but merely say, that it seems to me to be a necessary coadjutor in giving the Gospel and its blessed institutions to the world. Look into the home field, and what antagonist stands more directly in the way of the devoted missionary than an intermeddling Romish priest? And you may often repeat the description by superadding two epithets more—profane and intemperate! “We speak that we do know, and testify that we have seen.” The whole influence of such men is deleterious. Religion and morals wither in their grasp. The infidel is far less injurious to society. He is always the friend of popular education; the Romish priest never! The Mormon elder is not more to be dreaded. They both hate the volume of divine love which God has given us, with an intensity equally malignant. On the subject of marriage these ecclesiastics hold antagonist theories; but as in other cases, so it happens in this—the extremes often meet. I mean in practice. If we would arm the home missionary with the largest power of doing good, we must attend to the Romish population on his field of labor.

Trace the influence of this system, as it retards the progress of every Christian effort to do good in your own city. How is Christ to be welcomed to a triumphant throne here, and come and reign over



these accumulating thousands here, unless something is done for Roman Catholics? As a specimen of many things which might be said, look at Papal influence on three great public interests only—education, temperance, and the Sabbath. Who has not witnessed the bitter hatred of the Romish priesthood against our public schools? If there is anything else that excites a more utter loathing in the bosom of a priest, it is the Bible. Of the forty-one thousand eight hundred and ninety-eight children between five and fifteen—more than one-third of the whole number in this city—who can neither read nor write, a large proportion are the children of Roman Catholics. And the priesthood love to have it so. It is stated on the highest official authority, that of the nearly eight thousand places where intoxicating liquors are sold in this city, at least two-thirds—five thousand one hundred and eighty-six—carry on the traffic on the Sabbath; and these are almost invariably kept by aliens or naturalized citizens; and, I may add, they are generally the liege subjects of his holiness.

And the foreign missionary is not less annoyed, nor less impeded in his work, by the intervention of this semi-heathen power. It is an evil angel that is sure to cross his path, on continent or island, wherever the herald of truth begins to instruct the benighted in the way of life. And the Papal emissary is sure to sympathize with idolaters, or any other corrupt form of religion, in opposing the doctrine of salvation by the blood and intercession of Christ alone. Among the more degraded of pagans, conversion is a mere matter of outward form, without one heaven-born thought in it. Baptism is regeneration. In India, and especially among the lower castes, the old, dingy, ugly idol is displaced by the gilded crucifix, and the latter occupies the same place the former once did; and in South America, the less than half-civilized Indians join with wild fanatical zeal in public processions on festal days; and this is all they know of the Gospel.

The Papacy is a persecuting power wherever it has an unrestrained opportunity. Foreign missions have often experienced this bitter characteristic. It is only just now that the mission of the English Baptists at Fernando Po has been broken up by the cringing power of Spain, ever ready to do the bidding of his holiness and the church. And the mission of the Presbyterian Board at Corisco is threatened with a like fate. In this same Catholic Spain, Protestants are not permitted to bury their dead except below tide-waters, that they may be devoured by dogs or washed away by the surges of the ocean. "UTTER EXTERMINATION" is Rome's euphonious watchword. The British Government is the only power which has had the manliness to secure for their subjects a more befitting resting-place, when the turmoil of life is past. They have no President to elect once in four years.

One thought on the power of converted Romanists to aid in the great work of subverting the world to the reign of God among men. They form an efficient corps of missionaries, whose activities shall hereafter join with others in hastening the jubilee of an emancipated earth. There is a spirit in Papal lands, which, if subjected to Christ, will henceforth achieve wonders for lost humanity. In France the old Huguenot is not dead. His spirit still lives there in modern Protestants. The old Roman, too, survives in Italy, and walks the streets of the Eternal City, the chains of political tyrants, and the racks and dungeons of the Inquisition to the contrary notwithstanding. And in the Green Isle of the ocean there is a tongue of eloquence, which, "like the pen of a ready writer," shall record almost modern miracles achieved for God and his Church. Converted ecclesiastics may not always fulfill our expectations; but when thoroughly and vitally protestantized, they make noble and efficient co-laborers. It is difficult, it is true, to eliminate the Jesuit from the anomalous

and artificial structure which wears that name, but when this is done, and a heaven-created humanity alone is left, with the grace of God superadded, the renewed Jesuit may accomplish for the Gospel what the old Jesuit did for Romanism, when he explored our long chain of northern and western lakes, and our magnificent western and south-western rivers. Brethren, if you would sustain the cause of missions in the largest sense, and in the most efficient manner, and aid in the coming and the earthly coronation of the Son of God, then remember "THE AMERICAN AND FOREIGN CHRISTIAN UNION."

But I must close. When I look upon our world, in the process of redemption, I see a blessed trinity of agents, aiming at the same great end. The foreign missionary has fixed his eye upon the pagans,

and with his heart on heaven he has gone about his work. Another laborer is cultivating the home vineyard in the same spirit. "And last, not least," there is another missionary, whom, like Paul, "as much as in him is," you find now "ready to preach the Gospel to them that are at Rome also."

"Come, then, and added to thy many crowns,  
Receive yet one, the crown of all the earth,  
Thou who alone art worthy."

Men of God, brethren in the ministry, mark the emphatic thought—"the crown of all the earth." Brethren and sisters in Christ Jesus, never forget that the diadem which is to adorn the Savior's brow is "the crown of all the earth." Oh! may he come and wear it amid the songs of angels and the shouts and hallelujahs of a joyous and happy world! "AMEN. Even so come, Lord Jesus."

## FOREIGN FIELD.

### IRELAND.

*The number of visits made by the missionary—tracts distributed—discussions against prayers to saints—confessions, etc.—The case of the gardener of Lord Clan Morris—he accepts a New Testament—conversations with Romanists in the houses and fields, etc.*

The following brief paragraphs are from Mr. KEENE, who labors for the Board in Galway county and vicinity:

"The number of visits during the week ending the 6th ult., averaged six per day to Roman Catholics, exclusive of my visits to Protestants. The visits were of the ordinary character, nothing of unusual interest occurring.

"For the week ending Saturday, the 13th, I paid thirty visits to Roman Catholic families and seven to Protestant families, and distributed a good many tracts. In my visits with the Roman Catholics I had a good deal of controversy on prayer to saints and angels, confession, purgatory, and other peculiar dogmas of Rome.

"I paid twenty-five visits to Romanists during the week ending the 20th. One day was pleasantly and I trust profitably spent with a Romanist, to whom I have often alluded in my journals. The man is gardener to Lord Clan Morris. I have been holding controversy with him weekly for the last twelve months and supplying him with tracts and books; still he professes himself unconvinced. As he is about leaving his employment and this part of the country, he and I agreed to spend most of the day discussing the points of difference between the churches. Accordingly we went over most of the Romish controversy in a very good spirit. On every subject he acknowledged that he was beaten, but thought that if a better controversialist than he had them in hands, I would not have the best of it. He accepted of a Testament at parting, and showed me many beautiful tracts and some Protestant controversial works which he was taking with him.

"I may say, respecting this man, that



while he believes and professes himself to be a Roman Catholic, he does not believe the half of what Rome teaches. In fact, he is almost Protestantized without knowing it. May we not hope that shortly he will adopt that faith which unawares he has already half embraced.

"From the 20th to the 30th the visiting averaged seven visits per day; for the most part conversations with Romanists in their houses and in the fields, on the plan of salvation, and often some point of Romish controversy. I still hold a weekly prayer-meeting, but only attended by a few Protestants."

### IRELAND.

(Continued.)

*Families visited—prayer meetings attended—interesting conversations with Romanists—discussions on vital points—case of a paralytic—neglected by some—cared for by others—good opportunity to preach to the multitude—not so many tracts as usual, etc.*

Mr. BRADSHAW, another missionary who labors in Ireland, in his report, writes thus :

"First week, from Wednesday, 1st, to Tuesday, 7th, both days inclusive.

"During the week between five and seven families have been conversed with daily, on an average, and some of them read to and prayed with as opportunity offered. On several days of the week I have had the privilege of taking an active part in the public prayer-meetings which we established a short time since; and they have been made a blessing to many, especially to the young people.

"On some days I have had some very interesting conversations with several Romanists, to whom I have endeavored to make known the way of salvation, and have urged them affectionately and earnestly to give their hearts to God and seek reconciliation through Christ.

"What the results of these efforts may yet be I can hardly conjecture, so difficult do I find it to make any very perceptible impression upon the minds of Ro-

manists in general; but from the respectful manner in which they listened to me,—and indeed the people are almost invariably respectful when I speak to them on religious subjects,—and from the blessed hope inspired by the divine promises that the sowing of the seed shall not be in vain, I am led to expect that, under the blessing of the Holy Spirit, my work, however feebly and imperfectly performed, will effect *some* good, and lead some souls, even among the Pope's deluded followers, to the knowledge of the plan of salvation, and perhaps to the enjoyment of that salvation itself. I have much more hope, however, of the Protestant families that I visit, many of whom are always greatly pleased to see me, and have me converse and pray with them. To some of these latter, God has unquestionably made me instrumental of no small amount of blessing, for which I praise his name and take courage.

"Second week, from Wednesday, 8th, to Tuesday, 14th, both days inclusive.

"From four to five families have been visited daily this week, on an average, and, in several cases, very long and highly important discussions on vital points have been entered into. In addition to all this, the public prayer-meetings have been taken advantage of to carry out the great and glorious objects of the work in which I am engaged.

"On Monday, the 13th, in addition to the visits referred to, I had one of the best opportunities I have had for a long time past, for publishing the good tidings of the Gospel to Romanists. A poor woman had fallen down in one of the streets in an epileptic fit, and I ran over to assist her. In a short time a crowd gathered, and great sympathy was evinced for the afflicted creature around whom they assembled; and the little service I was trying to render called forth their warmest eulogium, especially when they saw several other respectable persons pass by without evincing any concern for the object of their pity.

"With all their faults, I could not help

feeling both admiration and love for the poor people around me—for they were all of the humblest class—while I watched their manifestations of anxiety and compassion for the sufferer and their delight at her recovery; and I confess I could not avoid a feeling of indignation, amounting almost to contempt, when I contrasted the unfeeling conduct of several who, no doubt, claimed to be ranked as *gentlemen*, and professed to be Christians.

"The poor afflicted woman herself, when she began to recover, seemed powerfully impressed with similar feelings, especially, perhaps, when she saw two Romish priests 'pass by on the other side' looking over at her, but without exhibiting the slightest concern—except, as I conceived, a decided dissatisfaction at seeing *me* placed in so favorable a position for making impressions upon the minds of so many of their people, which they well knew would be antagonistic to what those people were in the habit of hearing from themselves.

"The poor epileptic woman, (who I soon discovered was a Protestant,) on observing how little real Christian charity was possessed by some who looked upon her, drew a grateful contrast between the conduct of those who had helped her, and those who had refused doing so, and made some powerfully withering remarks on the case of the unfortunate man who 'fell among thieves,' and of the good Samaritan who had pitied him when the Priest and Levite had passed him by.

"I had not spoken much all through, but I now took up the subject; and while I exhorted her and all around to pity and pray for those who might act unkindly towards them, and while disclaiming all title to *merit* for having performed a duty which both Christianity and humanity had alike made imperative upon me, I tried to impress upon the people's minds that no merit, except that of the Lord Jesus Christ, could procure us the favor of God, or render our works acceptable to him.

"The poor woman herself kept quoting the Holy Scriptures with astonishing

clearness and effect; and although some in the crowd evidently began to feel a little prejudiced against her on finding that she was a Protestant and wished to teach them the Scriptures, still, others felt very much emotion, and one poor woman wept much.

"Having done what I could, I left the place amid the prayers and blessings of the crowd, and of her who had been the cause of bringing them together; thankful to the Lord that I had embraced the opportunity offered, to tell of the love of the Savior and the way of salvation to so many who were ignorant of both.

"*Third week*, from Wednesday, 15th, to Tuesday, 21st, both days inclusive.

"Visited five families daily, on an average, through the week. Had much conversation and prayer with some families, to whom I have no doubt the Lord continues to make my visits a blessing. I have also taken a part in many of the prayer-meetings, and in these also, I have reason to believe, I have many times been made useful. To God be all the glory.

"*Fourth week*, (and remaining days of the month,) from Wednesday, 27th, to Friday, 31st.

"Visited between four and five families daily, on an average—Christmas-day and another day (Thursday, the 23d,) being exceptions, as on these there was neither visiting nor meetings, the 23d having been so incessantly wet that it was difficult to venture out.

"I have endeavored to improve the occasion of the close of the year among the people, and to remind them of their mercies, and their obligations to the gracious Author of them; and I have resolved, by the grace of God, to remember my own obligations to the same good Being, and be more devoted and zealous in time to come than I have been in times past, and seek more frequently and more earnestly to win souls to my Savior.

"I have not distributed so many tracts during the month as in previous months, as I have no longer a variety to select



from, and most people whom I visit have already read the tracts that I have still to give. But these, I believe, have done much good."

### EVANGELICAL SOCIETY OF FRANCE.

*Labors in Paris—evangelical character of the instruction—the pastor refuses to baptize, etc.—Protestantism a serious religion—real life in the new churches—schools prosper very much—the St. Francis de Sales Society and its object—small patronage—very base publications—purchase of souls—a slander—Beze—Rev. Mr. Pernin—a good man—his death—burial—a graveyard scene—Protestant worship not allowed—an address to the Emperor in behalf of the schools.*

In a letter recently received, the Secretary of the Society, the Rev. Mr. BERSIER, says :—

"DEAR SIR:—Now let me give you some details of our general work which may interest your readers. In my last communication I sent you a general view of our work in France. I'll follow the same plan to-day, and note by the way all the stations which are in an interesting state.

"To begin with Paris. I must state some new and very interesting accessions of converted Roman Catholics in our churches of the Faubourg du Temple and Faubourg Saint Antoine. These churches are regularly constituted and number about an hundred members. The last of them was founded but four years ago: the congregation is much larger than the effective membership. We think it a very good thing to teach those Roman Catholics that a man is not a member of the church by the right of birth, but that something must be done by him for that effect. Nothing would be easier for us than to accept crowds of people, who say that they are disgusted with Popery, and that they want to become Protestants.

"In 1855, the year in which I began the work in the Faubourg Saint Antoine, about two hundred children of 10 or 11

years were brought to me by their parents, saying, 'Please, M. le pasteur, could you not give the first communion to our children? we should rather have them confirmed in your church than by the priests.' The temptation was strong; but I invariably replied that I could not give the communion, as the priests did, to children of 10 or 12 years; that this was a serious affair, an affair of faith; that they ought to wait till their children could understand what religion was, etc. etc. Upon which, many parents withdrew sadly, saying that they regretted it very much, but that the child ought to take the sacrament to enter into apprenticeship (such being one of our national and most inveterate prejudices;) others said they preferred to wait and send their children to the religious instruction, till they might understand, and till their hearts be touched.

"Such is our method. We don't propose to make nominal Protestants, although we might have scores of them—we wish to make Christians; and the moral result of our way of acting in such cases is, that Protestantism is considered by the people as a *serious* religion, grounded on individual conviction.

"We may thank God that there is real and deep religious life in those churches. The prayer-meetings on every Sunday before the public schools are well followed, and many members of the congregation, although poor and ignorant, pray with much earnestness and make much impression on the minds of the children.

"As for the schools, they prosper very much. Those in the Faubourg du Temple number five hundred; those in the Faubourg Saint Antoine, six hundred; and we have but three hundred children in the public schools in the capital. A large majority of those children are Roman Catholics.

"To resist our efforts, the authorities have, under the sanction of the Pope, instituted the Society of Saint Vincent de Paul, which is a

which was established two years ago (1857,) the president of which is the Cardinal de Segur. In its last report that Society says that it has been established in order to resist our evangelical and tract Societies; and that it will publish books and spread them all over France. Now, although that Society has enlisted about forty bishops in its ranks, and many high-placed functionaries—although its institution has been celebrated in Rome by special masses, its receipts for last year do not exceed twenty thousand francs, while our own Society alone receives one hundred and eighty-four thousand francs. Such is the indifference of French Catholics: they will be ready to give much money to have a fine church with beautiful pictures, because that is an affair of taste and vanity; but whenever priests ask for propagandism, etc. they receive very little; and we are sure that if the State refused to the Catholic church the one hundred and twenty millions of francs which are paid yearly for its establishment, that would be a death-blow for Catholicism in France.

"But the *Saint François Society* is not the less exultant in its hopes. They have published some anti-Protestant pamphlets, and I must say I have never found anything more disgusting in my life. One of them they dare to say that Luther and Calvin are dead of infamous diseases, and that they were buried in haste, and their bodies exhaled a pestilence. How such infamies are signed by Cardinal de Segur; they are publicly read out when we publish an anti-Protestant pamphlet, our printer is (and our place) summoned before the court, accused of troubling public order by attacking the religion of Protestants, and condemned to heavy fines: truth will make its way, and we are so much hated that they are willing their stamp may be cancelled.

The *Saint François Society* accuses us of being supplied with foreign gold. Dr. Monod

has replied in saying that he opened the columns of his journal, *les Archives du Christianisme*, to any fact which might be quoted in favor of that accusation; and that if no fact was produced, the inventors of that accusation ought to be considered as mere liars and slanderers. It is useless to say that no fact whatever has been alleged.

"On the contrary, one of our friends found in the life of Saint François de Sales a most curious circumstance, which was the best answer to give to our calumniators. François de Sales tells us his disciple and admirator, Father Marsollier, obtained from the Genevese Government a pass to have an interview with Theodore de Bèze, then a very old man. This one received him with much cordiality and kindness. After a long conversation, François, then a young man, said to Bèze that should he consent to leave Protestantism he would be certain to have a magnificent establishment for the rest of his life, and that the Pope himself had pledged his word for it. But, adds Father Marsollier, the old heretic was obstinate and stubborn, and all the efforts of Saint François' charity were vain. This fact has been published in all our religious papers, and has made much impression. Such was the conduct of that saint under whose name that Society is placed which accuses us of buying consciences!

"But, enough of our enemies; let me come back to our work. In the table of our stations I sent you, I mentioned "*Tonnerre, a city in the department of Yonne: a Bible-reader.*" We had, in fact, established there a Bible-reader eight months ago, because the colporteurs which had visited Tonnerre said that many souls were well-disposed. That agent was named Pernin. He worked there in faithfulness and silence. All the journals he sent us were marked with humility, and we did not expect to see much result of his work, because he did not announce any. The results have appeared now, but his eyes have not seen them. Poor Pernin died a month ago of a sudden at-



tack of fever. A friend of his telegraphed the bad news, and a pastor of Paris went to Tonnerre for the burial. What was his astonishment when he saw more than five hundred people collected in the streets of Tonnerre, and waiting in order to follow the body to its resting-place.

"The pastor asked some of them if they knew him, and they answered :

" 'Yes ; and he was an excellent man who visited and taught us the truth : he was loved and honored by every one in the city.' "

"As the body came near the cemetery, our friends observed that the officer who led the funeral took his way to the place where criminals and suicides are usually buried. Every one was astonished, and the officer was stopped, and they asked him why he did not go to the usual place.

" 'Because,' said he, 'the curate directed me so.' "

"Hearing that answer, our friends went directly to the mayor of the town and told him the fact. The mayor got very angry : 'I should like to know,' said he, 'since what time the curate is master of our cemetery.' He immediately went there, chose in the middle of the cemetery a large piece of ground very well situated, and said :

" 'This will be the burial-ground of Protestants.' "

"There was poor Pernin buried, and there the pastor made an impressive speech to the hundreds of people, who listened with deep attention.

"Immediately after the burial, the people of the town made a collection between themselves, and gave it to the pastor to build a small monument on Pernin's tomb, and to leave something to his widow. Such significant facts are enough to show what a real and serious work that Christian friend had accomplished while staying at Tonnerre. How happy should we be could we establish a pastor and open a church in that town ! but we cannot ; the Prefet will not authorize Protestant worship, and there is no recourse against arbitrary decisions. We have at least sent there another evangelist, who goes from

house to house, reading the Bible and holding small meetings in the neighboring villages.

"Our brethren of la Haute Vienne, converted from Catholicism through the instrumentality of our Society, have addressed to the Emperor a very moving petition, asking that their schools may be re-opened. That document is signed by two hundred heads of families : None have signed but those who enjoyed an excellent reputation, that the petition may not be exposed to the attacks of our enemies. What will be the result of it we do not know, but is it not interesting to see such perseverance in those poor peasants, whose children have now been for more than four years without schools because they were Protestants, and who are now as decided and as firm as ever. Twenty years ago there was not one Protestant in that department.

"I'll give you, dear sir, in another letter, fuller details on our work. I hope these may prove interesting to your readers. Please express to your committee our thanks for its contributions of last years, and our hope that we may soon receive help from our American brethren.

"Believe me, dear sir, with Christian love and respect, Yours,

"EUG. BERSIER.

"REV. E. R. FAIRCHILD, D. D."

## ITALY.

### PROGRESS OF THE GOSPEL.

The following article from *L' Eco di Savonarola* was crowded from our last number ; we insert it, however, because of the information it contains. It is from the pen of the editor, Signor S. FERRETTI, who last autumn personally visited the Peninsula, and obtained his information on the ground. It is truly wonderful how the truth makes its way in that country, notwithstanding the efforts of the clerical party and the natural enmity of the human heart. The hand of the Lord is evidently in it, and

seems to warrant the hope that better days for that long-afflicted land are drawing nigh. The editor says :

"During the visit that we recently paid to our beloved country, after several years of absence, we were witness to wonderful scenes—to an awakening which, comparatively speaking, is not inferior to the great religious revival now taking place in the United States of America. We found churches organized almost throughout the whole of the Sardinian kingdom, even in small villages. In some towns the members of the church, or communicants, exceed 200; and it is delightful to see their mutual affection. The meetings for evangelization are very numerous. To obtain a seat, it is necessary to go half an hour or more before the time of service. Those who cannot gain admission, stand upon the stairs; or, if the meeting is held on the ground-floor, the people listen from the court or street. In order that such may hear, the doors are opened, and the preacher is compelled to speak as loud as possible. Nor is it only on Sundays that the Italians frequent the religious meetings: every evening in the week a meeting is held, and in some places there are two meetings the same evening. One thing must be observed. It may perhaps be thought that those who frequent these places in the evening have been indulging in the *dolce far niente* during the day. So far from it, they are all laborers, weary with work, who, instead of seeking rest in public-houses and cafés, prefer to refresh their souls with draughts from the pure fountain of God's word. Men, women, and children at these public meetings all read together, taking it in turn to read a verse of the chapter chosen by the friend who presides; so, also, each takes an active part in the singing of the hymns.

"The *Buona Novella*, the organ of the Waldensian evangelization, thus speaks of the capital of the kingdom :

"Our hearts are filled with gratitude to the Giver of every good, by observing

that our meetings at Turin are more numerous than ever; and that the sacred Scriptures, which are now freely distributed, are by themselves producing beneficial results. They are no longer forbidden, as formerly, and the *young and studious are beginning to take delight in them.*"

"The editor continues :

"At the fair of the Conception at Millesimo, there was a vendor of Bibles in the town. The priest of the parish preached against him, and declared that whoever touched his books would be excommunicated by the Pope, and would soon fall into the power of the devil; but the people, who, through Divine mercy, are beginning to be enlightened also in Piedmont, and to be aware that the Bible alone contains the word of salvation, laughed at him and his ignorance, and his words were uttered to the winds."

"One of our brethren and friends, an Italian colporteur in a town of Piedmont, says; in a letter received while we are writing these lines :

"Although the sale of Bibles by colporteurs is prohibited, 5,951 Bibles and Testaments were last year sent out from my depository; of these, 5,429 were in Italian and 522 in various other languages."

"This relates to a single depository only: surely it is a delightful piece of intelligence to every Christian! The enemy of souls, however, is also on the watch and at work. At Pietra, a certain number of the inhabitants, who have for some time enjoyed the perusal of God's Word, sent to request B. Mazzarella, evangelist of the church at Genoa, to come and preach the Gospel to them. He went on the 9th December of the past year, and his eloquent preaching soon attracted a crowded auditory. The priests were alarmed, and Mazzarella, with Restani and Antigiani, were arrested by order of the local authorities, and imprisoned without any form of trial, as guilty of violating the 164th Art. of the Penal Code. The following day the prisoners were transferred from Pietra to Finale, to be sentenced by that tribunal; but they had



scarcely arrived, when an order was given for their immediate liberation.'

"In Savoy, a schoolmaster, a member of the Waldensian church, has lately been condemned to pay a fine of 200 francs and expenses, for having, as it is said, attacked the religion of the State.

"While the Pope obstinately refuses to give up the boy Mortara to his parents, the court of Genoa condemns a servant to six months' imprisonment and 100 francs penalty, for having secretly baptized the child of a Jew named Isaac Levi.

"The *Gazetta del Popolo*, and other liberal Piedmont journals, make a point of introducing popular controversy against the Roman church. The Government, if not molested by the priests, thus suffers and encourages every opposition to the priests of the Shop.\* If the priests complain against the 'Evangelicals' (as Protestants are called in Italy,) Government simply says to them, 'Leave them alone, poor simpletons! they will do no harm.'

'Non ti curar di lor, ma guarda e passa.'—*Dante*.

"But it is not alone in the kingdom of Sardinia that the Gospel is making its way. In Tuscany, in Lombardy, Venetia, and even in Naples and the Papal States, the Bible is secretly circulated, and the number of Christians is constantly increasing. It is not long since a count and a priest were imprisoned at Rome on account of the Bible; but although we are in possession of many interesting facts, prudence warns us to keep silence, lest we should compromise the work in those countries which groan under the yoke of despotism.

"The four priests of Pavia who protested against the dogma of the Immaculate Conception, and who were, in consequence, suspended and excommunicated, have published a book in their own defense, containing, on one side, the confutation of everything which has been written in favor of the interpretation of Pius

IX.; and on the other, a synoptical table in two columns: in one column, are arranged proofs to the contrary, and the other is left blank, with an invitation to the defenders of the new dogma to fill it up, or cause it to be filled up by the most learned theologians. One of these faithful and courageous priests is dead; but although the whole city of Pavia held him in honor as a saint, according to the *Observateur Catholique*, although he distributed his goods to feed the poor, the rites of ecclesiastical burial were refused to his remains, which were silently carried to the cemetery at night, and hidden away remote from the graves of the faithful as if they were those of one accursed.

"The sojourn of the King of Prussia at Florence has produced an excellent effect upon the people. For four consecutive Sabbaths His Majesty attended Protestant worship in the same chapel where the Madaia and other Tuscans were accustomed to meet in 1848, and for which they suffered imprisonment and exile. The priests try to persuade the people that none but the poor become Protestants, and that they only do so with the hope of obtaining money. Now, however, the people are undeceived by seeing a King attend Protestant worship. His Majesty remitted 800 francs to the pastor, to be distributed among the parish poor.

"A new religious journal has appeared at Tartona, called *La Libertà Cattolica*. Its tendency is very similar to that which marks the Parisian antagonist of the *Univers*—the *Observateur Catholique*. The editors of this new paper propose to combat the theories professed by the *Armonia* and the majority of the Sardinian Bishops.

"The last fact we have to mention, as of general interest, is the conference of the delegates from the different Italian churches, which took place at Turin between the 15th and 20th Nov. 1858. The congregations of Genoa, Alessandria, Asti, Nice, Novara, Novi, Fara, Bergomano, and other localities, sent representatives. Let us pray to the Lord that he will be pleased to continue to bless his own work in Italy.

S. F."

\* A half Puseyite laments that the Italians have so little respect for their church as to call it a *shop*. We are very sorry, but we only mention a fact. The Italians call their church a *shop*, and as such they regard it.

## HOME FIELD.

## IRISH MISSION IN ALBANY, N. Y.

REV. MR. CALDER, MISSIONARY.

*The Missionary gains access to the Romanists—his preaching excites inquiry among them—most of the inmates of the alms-house Romanists—many now ask for the Scriptures—the Rensselaer-street station well attended—weekly meetings, etc.—small things lead to great results—children lead parents to religious meetings, where they are benefited—an interesting case—parents convinced still fear the priests—attendance on meetings increasing, etc.*

"I am still gaining more access to the Romanists, who are evidently becoming more enlightened, and consequently less at ease in their former belief and practices. In my public discourses I have pointed out the errors of the Papacy to those who embrace it, and to others also who come to hear me. I have done it in a kind and courteous manner, and the effect produced is, that the Romanists have been led to ask many questions of the Protestant hearers when they come in contact with them. There have been no ill feelings exhibited in these interrogations, but a desire to be informed concerning the way of salvation; for they have everything on that subject to learn yet, and a great number of them have to learn it orally, for they cannot read.

"I have access every Sabbath to between three and four hundred at the alms-house, the greater portion of whom are Romanists. Those that read receive tracts, and some of them have asked and received copies of the Scriptures. A considerable number of them come to the preaching meetings, and seem to enjoy them. Many of the persons whom I visit used to be reserved in their manner towards me. I knew that it was not natural to them, and had only been imposed upon them by their teachers. They are now like themselves—open, free, and warm-hearted. At the alms-house there is no coercion used in any case. The people are at perfect liberty to refuse tracts or

Bibles, or keep away their children from Sabbath-school, or themselves from the preaching meetings, which many of the bigoted have done. But the priests cannot in truth say that any advantage is taken of their people's poverty. On the contrary, everything has been done for their good, both in a spiritual and temporal point of view. I have read the reports of our industrial school for the years 1857-8. It has been the means of doing a great deal of good, and, to my own certain knowledge, far beyond what is reported. It is still going on and doing well.

"My meetings at Rensselaer-street station are well attended. I have now one meeting in the week for young persons, where some of the young men take a part in speaking upon temperance and other useful subjects. We have often upon these occasions between forty and fifty persons present, mostly all young men and women. I hope those meetings will be the means of doing good. They are conducted religiously, with singing and prayer. We have some of the children of Romish parents who attend regularly.

"There are many Roman Catholics here who have been enlightened to see the errors of the Romish system, and who abhor its ceremonies, but who are yet strangers to true, heart-felt religion. These I mourn over, and often advise them to embrace the Bible's religion, and then they will not only boast of being clear of the trammels of Rome, but also of the bondage of sin. There is some good about those persons. They are anxious to send their children to schools, and to give them, as they call it, a 'better chance' than they have had to choose the right way. May God be praised by their children, if not yet by themselves."

In respect to his work the Rev. Mr. Calder further adds:

"There are many incidents which occur in the work, seemingly trifling in them-



selves, which lead to great and good results. Sometimes getting a child to attend one of the Sabbath-schools has been the means of inducing the parents to attend a place of worship and to hear the Gospel preached, which has been the savor of life to their souls—the cause of joy and gladness, and freedom from the error and bigotry in which they have been brought up. This has frequently been the case here, at least so far as getting the Romanists to the place of worship, where they have been enlightened to see the errors of the system they were brought up under; and I fondly hope such will yet be converted to God. One of those cases I will mention, which has lately occurred.

“A little girl, in attending our industrial school, carried home in her mind the instructions received there, and often repeated them to her mother, who became impressed with them, and came to our mission services regularly for some time. One night this little girl was about to say her prayers, when her mother said to her:

“We must not pray to the Virgin Mary nor to the saints any more. We must pray to God, through Jesus Christ alone.”

“This from the mouth of the mother must have made a deep and lasting impression on the mind of the child.

“With the children, whose minds are as yet uncorrupted, I have good success. They attend to Bible instructions, and are treasuring up many passages of Scripture in their mind. If they are spared in life, and are not forced to believe the dogmas of the Romish system, they will, I hope, be good Christians.

“In all the large circuit in which I labor, I am at least respected by the Romanists. Many of them will hear me talk to them on the subject of experimental religion, and some will acknowledge the truths taught them and seem to comply with them; but they are afraid to come out and profess them publicly, though they will send their children to Sabbath-

schools. By these children a great deal of Gospel light is spread abroad.

“The attendance at the meetings for worship is steadily increasing, and the Gospel preached is listened to with attention. My Temperance Society is also doing well.

“This month I have distributed 657 tracts, preached 12 times, and held other religious and temperance meetings 8 times. I have given one Bible and four Testaments, visited the sick, and conducted my Sabbath-school four times.”

### MISSION IN ST. LOUIS, MO.

THE REV. MR. CURRAN.

The mission in St. Louis, Missouri, under the care of the Board of Directors, was suspended last autumn by reason of the entrance of the missionary in charge into other relations and other service.

Without delay the vacancy was sought to be filled, and in January following the Rev. FRANCIS CURRAN was appointed, and soon entered upon the service. He engaged in the work with much zeal, and while he continued was the instrument of good. His continuance in the work, however, was short. He left it under a strong sense of its great importance and the assurance of his deep interest in it, but with a deep conviction that the voice of Divine Providence called him elsewhere.

In his last communication to the Board he said:

“I am in the daily habit of visiting, tract distribution, prayer, and exhortation from house to house. I will continue the work of visitation until further instruction from you. . . . I have received from brother McLaughlin (the former missionary in this city) 36 libraries, and a large quantity of tracts, English and German. They will be carefully looked after, and sold if possible. I

have carried some of the works bound, but notwithstanding their excellence, they have not been purchased as readily as I supposed. They are invaluable in my estimation. . . . .

"I have had great encouragement in preaching to the poor in this place, and am well received by the Irish Catholics. Would that you could send a talented, efficient man to the field, free from the difficulties I have to combat, and great good might be accomplished among the Irish Romanists. . . . .

"Glad would I be to hear of the Society's prosperity, for it has a glorious cause to promote. Would that suitable men could be found to awaken the minds of the people to appreciate its object and advance its interests here and everywhere. The harvest is truly plentiful here, but laborers comparatively few."

We are happy to state that, with but little loss of time, the Board were enabled to secure the services of Mr. T. C. THOMPSON, an experienced missionary, who entered at once upon his labors in the field from which the Rev. Mr. Curran had withdrawn, and that he is much encouraged in them.

### THE WORK PROGRESSING IN ST. LOUIS, MO.

MR. T. C. THOMPSON, MISSIONARY.

*Another month's labor—a fourth school started—good prospects—other schools doing well—families approve the effort—four hundred children in school—a talk with a Romanist—a mother afflicted—a confident disputant—two young men—interesting cases—a Romanist family in distress—relieved, etc.*

"In the providence of God I am permitted to report another month's labor and its results. During the month I was able to start a fourth 'School of Industry' in one of the best locations in the city, outnumbering any of our other schools. We had in attendance last Saturday one hundred and sixteen girls.

The exercises were conducted by a competent lady, who took great interest in the schools established by your missionary at Pittsburg, where she used to reside. We had several other ladies to assist.

"The three other schools are doing remarkably well. The children have become much attached to their teachers. There is reason to believe that great good will result from their efforts.

"In visiting the families I can discover the smile of approbation on the countenance of the parent, and also the interest which is felt by their children. I trust God will bless the means used, and continue to smile on our efforts. There is even more interest now than there was at first: the schools are better attended. Nearly four hundred children are now under the influence that we hope will continue to spread and gather many more children to itself, to enlighten, sanctify, and save them.

"It is with gratitude to God that I am permitted to say that I have been, with few exceptions, kindly received by the Roman Catholics, many of whom are intelligent people. One family I visited, whom I became acquainted with while a colporteur in the city, was glad I called to see them. I had no Protestant books with me to sell. We talked freely about the Romish church, to which they belonged, and searched their own Bible for scripture to support the ceremonies of their church, but found many passages that rather condemned them. All was done in good feeling: I left them to judge.

"At the next house is a different class, ignorant and deluded; but I would be amply rewarded if their reformation could be realized. A poor Roman Catholic woman looked sorrowful as I visited her, inquiring if she had any children to send to the 'Industrial School,' which for some time has been my first inquiry. She replied that her little daughter had died, and seemed much grieved. I gave her a tract, and prayed that God would bless her, and prepare her to follow her child to heaven. She seemed to be filled with



joy, and went around telling the neighbors.

"Sometimes I meet with hard and stubborn cases. A man I conversed with seemed to be intent on holding up the church of Rome, 'right or wrong.' I tried to show him that the church practised many things not taught in their own book, which they professed to be guided by: one was, withholding the communion from the people. He said that he could find books to justify all they did; but I kept him to the 'law and the testimony,' and requested him to give it an examination for himself.

"There are two young men here who are of special interest, the sons of Roman Catholics. They are glad when I call. We conversed freely on the doctrines of the church and compared them with the Bible. One of them gave me the Romish doctrinal catechism, which is very useful to me, and asked me to get him one of my books on the same subjects. The other, of a different family, was anxious to investigate truth, and wished me to call, the next time I came along, and to bring him something to read. His mother was glad I called, and wished me never to forget to

do so when I could. Other families in the same place would be glad if I would call. Most of them send their children to the school, and know it is Protestant.

"The more I devote myself to this good work, the more I love to do so. Often I am discouraged; but when I reflect that it is the cause of God, and that it must prosper if conducted in his strength, I am encouraged to go on.

"There is much wretchedness among the Roman Catholics. A poor family I visited was in great distress, with a number of dependent children. The man had been brought up in a foundry, and became unable to attend to his business. *He had never been intemperate.*" They had been to the priest, but could obtain no help, and resolved to trouble him no more. They were glad I called. They told me all their difficulties. I put them in a way of getting help, and got the man to attend, where I live, on family prayers. We obtained some clothing for them. His son is going to the Protestant 'School of Industry' in the city. I urged the family to give themselves to Christ, and leave off praying to saints and other unscriptural things."

## MISCELLANEOUS.

### THE AMERICAN CHAPEL AT PARIS.

This important chapel, which American piety has erected in the French metropolis, is the fruit of many ardent prayers, extended through more than thirty years. From the time of Dr. Gallaudet's sojourn at Paris, where he preached to the Americans then residing in that city, down to the completion of the chapel in May, 1858, scarcely a year has passed in which earnest supplications have not been offered to the throne of grace for this needful object. Drs.

King, Baird, Fisk, Kirk, Prime, and many other ministers and private Christians, as they looked upon their countrymen there as sheep without a shepherd, and the great city wholly given to Romanism and Infidelity, were burdened with the necessity of such a work. The following extract from Dr. Prime's late work, "The Bible in the Levant," shows what were the feelings of the lamented Righter on this subject, when he was in Paris in 1853.

"Sunday, June 10th, 1853.—In the afternoon we receive an invitation to attend

a little prayer-meeting of Americans at the house of a good lady resident here, and we hail the opportunity with joy. We go and find a delightful gathering and union of Christian hearts there, and it indeed seems like the house of God and the gate of heaven to our souls. It is proposed, as the need is peculiarly felt by those present, to make an effort to establish an American church in Paris, where service will be performed for their benefit especially, which shall be attractive to them, and will make them feel at home in their church in a strange land. It meets the approbation and earnest prayer of all present, and I trust may succeed through the effort and prayer of that little meeting in Rue D'Astorg.

"Monday, June 11th.—In the evening we attend another meeting, to consult in reference to the expediency of establishing an American Church in Paris. The need is deeply felt by all present. Rev. Mr. Bridel, the Protestant Evangelical French minister in the city, gives an affecting account of the cases in which young men from America, entire strangers, have written to him in times of sickness to come and visit them. And how far more grateful and useful to them, in such cases, would be an American Christian brother from their native land! He would be the medium, also, between the Americans and the French—the religious ambassador here. There are two hundred American families resident here, and five hundred or two thousand persons constantly here for business or pleasure. All these might be attracted to a house of God. I trust the movement will meet with a cordial response from America."

This great work, which was begun in prayer, has been completed in faith; and we trust will continue to be remembered in the prayers of God's people, that the Divine Spirit may descend with pentecostal power upon those who worship in that chapel, and that the debt now remaining on it, the only church for our countrymen

in Europe, may be promptly paid by the generous liberality of American Christians.

#### SOCIETY FOR THE PUBLICATION OF RELIGIOUS WORKS IN ITALIAN.

A Society, under the direction of a committee composed of persons connected with different evangelical denominations, has been recently established at Nice, in the northern part of Italy, for the purpose of publishing religious works for distribution, as the way may be opened for them. It is auxiliary to the Tract Society at Turin.

The Committee have issued a circular, in which they say :

"Our chief aim shall be to promote the production of original Italian works, written with a view to the special wants of Italy; being convinced that such works, written by Italians, will, other things being equal, always prove the most effective.

"At the same time, believing that it is also necessary to avail ourselves of what we find most suited to the circumstances and wants of Italy, in the religious literature of other countries, we propose to translate and publish some of the best religious works which have appeared in England, France, and Germany.

"Such is the undertaking in behalf of which we appeal to the Christian public, and venture to ask the prompt and effective aid of all who take an interest in the advancement of the kingdom of God in Italy.

"Hitherto, with but few exceptions, the Gospel has found access in Italy only to the less educated. The greater part of those whose mental powers have been developed by study, disgusted with Romish superstitions, have fallen into skepticism, and, along with the errors which have repelled them, reject a Christianity of which they are ignorant. Help us to



bring light to those who are thus wandering without God and without hope in the world.

"The field open to our operations is even now wide; as we can freely disseminate religious works in all the Sardinian territory; but any day that field may become still wider. New doors seem about to be opened. In the prospect of such a future we desire to be prepared, and to prepare also beforehand the means of acting upon those who, in great numbers, are ready to lend a willing ear to the Gospel, when that Gospel shall be presented to them in its purity."

The brethren who have engaged in the work here set forth are comparatively few. The population around them is mainly Roman Catholic, or infidel, by reason of the manner of life led by the Romish hierarchy. They need, and have therefore asked, the sympathy and aid of the friends of evangelical religion to help them in their good design; and we heartily commend them to the confidence and liberality of such as desire the diffusion of a pure Christianity in Italy, and to whom God has entrusted the means of aiding them. It will afford us pleasure to remit to the Secretary, Mr. F. Fitzroy Hamilton, at Nice, any sums that may be entrusted to us for the use of the Publication Committee.

### MONT CONTOUR.

The sorrows and sufferings of the persecuted Huguenots have been made the theme of history and of mournful song. During the forty years which preceded the Edict of Nantes, which was proclaimed in 1598, there were nine desolating civil wars, four pitched battles, three hundred engagements, and several hundred places besieged. More than a

million of Frenchmen were slain during these destructive conflicts. The decisive victory gained by Henry IV. at Ivry has been celebrated in one of the lays of Macaulay. The following lines refer to one of the last battles of the Huguenots, prior to the Edict of Nantes. It was fought in 1569, three years before the massacre of St. Bartholomew's day, near Mont Contour, in Vienne, where the brave Coligny was defeated by Henry III. then Duke of Anjou. This fatal battle was followed by the dispersion and exile of the Huguenots, to which these verses pathetically refer. They were published about fifty years ago in Chambers' Edinburgh Journal, and quoted by Sylvanus Miller, Esq., of this city, in a speech, which was published in the *Christian Intelligencer* in July, 1835. These beautiful lines are generally attributed to the historian, Macaulay.

### Mont Contour.

Oh! weep for Mont Contour; Oh! weep for the hour  
When the children of darkness and evil had power;  
When the horsemen of Valois triumphantly trod  
On the bosoms that bled for their rights and their God.

Oh! weep for Mont Contour; Oh! weep for the slain,  
Who for faith and for freedom lay slaughtered in vain;  
Oh! weep for the living, who yet linger to bear  
The renegade's shame or the exile's despair.

One look, one last look to the cots and the towers,  
To the rows of our vines and the beds of our flowers;  
To the church where the bones of our fathers decayed,  
Where we fondly had deemed that our own should be laid.

Alas! we must leave thee, dear desolate home,  
To the spearmen of Uri, the shavelings of Rome;  
To the serpent of Florence, the vulture of Spain,  
To the pride of Anjou, and the guile of Lorraine.

Farewell to thy fountains, farewell to thy shades,  
To the song of thy youths and the dance of thy maids,  
To the breath of thy gardens, the hum of thy bees,  
And the long waving line of the blue Pyreneas.

Farewell and for ever: the priest and the slave  
May rule in the halls of the free and the brave.  
Our hearths we abandon, and lands we resign;  
But, Father! we kneel at no altar but thine.

## CATHOLICS JOINING PROTESTANT CHURCHES.

"At the communion, on last Sabbath, at the North Dutch Church, eight were received on the profession of their faith, and four by letter. Of the eight who sat down to the table of the Lord, two were Roman Catholics who have lately been hopefully converted, and who now, for the first time, made public profession of their faith in Christ. It is well enough for the public to understand that there are constant conversions taking place among Roman Catholics, and that, in connection with the daily prayer-meeting, there is that sort of Divine influence which God blesses to the salvation of souls.

"There is no more hopeful field of labor than among Roman Catholics. It is far more promising of good results than labor bestowed upon unbelieving and skeptical men. The Roman Catholic is religious by education; and when once his confidence in his own church is destroyed, his mind is restless and uneasy till he obtains a firm foundation on which to rest his hopes. Let us labor for their conversion."

To these sentiments of the *Christian Intelligencer* of this city, we give our most

cordial assent. For years we have regarded the Catholic population as accessible, and as presenting a most "hopeful field of labor," and that the spirit of Christian kindness, with the blessing of God, would lead them to the Lord Jesus Christ. Such has been the experience of our missionaries. Their aim in visiting from house to house, and reading and praying with families, is not only to lead them to the Lord Jesus Christ as the Savior, but also to induce them to send their children to the Sabbath-schools, and to attend the places of Protestant worship. Acting on this plan, they have succeeded in inducing great numbers, during the last year, to break away from Romanism and become Protestants.

## BOOK NOTICES.

A MANUAL OF THE REFORMED DUTCH CHURCH IN NORTH AMERICA. By Edward Tanjore Corwin, Pastor at Paramus. New-York: Board of Publication of the Reformed Protestant Dutch Church, 61 Franklin-street, 1859.

This is a convenient and valuable book of statistics in reference to a venerable branch of the church of Christ in this country, and an important guide and contribution to its history. This Manual has cost the author a great deal of laborious research. It is hoped that he may be encouraged to go on with his work, and give to the public an enlarged and amended edition.

THREE VISITS TO MADAGASCAR DURING THE YEARS, 1853, 1854, 1856, INCLUDING A JOURNEY TO THE CAPITAL, WITH NOTICES OF THE NATURAL HISTORY OF THE COUNTRY, AND OF THE PRESENT CIVILIZATION OF THE PEOPLE. By the Rev. William Ellis, F. H. S., Author of "Polynesian Researches." Illustrated, etc. New-York: Harper & Brothers, Franklin Square, 1859. 8vo, pp. 514.

The Rev. Mr. Ellis, the indefatigable Christian missionary and traveler, has given us in this volume the results of his three visits to Madagascar, and also incidental notices of Mauritius and the Cape of Good Hope. The history of Madagascar, the introduction of Christianity and letters therein about forty years ago, and the subsequent sufferings of its martyr church, still under the ban of the Government, are subjects replete with interest. With a territory as large as that of Great Britain and Ireland; a population of four millions, with a rich language, and a peo-

ple capable of high culture in the arts and in morals, this island has doubtless a future which makes all notices of its present condition of great value.

Mr. Ellis has told the story of Madagascar with genial simplicity. The character and customs of its people, a branch of the Malay race—the nature and variety of its productions—its diversified scenery—its flora and fauna—are described with minuteness. The author has a great passion for botany, and is often in raptures when he finds a new fern or a fine orchid. His floral enthusiasm makes the reader well acquainted with the rare flowers that bloom on this isle of the sea, many of which, through his efforts, now unfold their petals at Kew, and in other gardens in England. This book is well illustrated with a good map and a variety of plates, representing the people, scenery, customs, etc. of the island. As a contribution to history this work is valuable, and its notices of the state of the persecuted Christians of Madagascar cannot fail to call forth many fervent supplications that the blood and prayers of the Madagassy martyrs may yet yield a glorious harvest.

THE CHRISTIAN GRACES. A series of Lectures on 2 Peter, 1: 5-12. By Joseph P. Thompson, Pastor of the Broadway Tabernacle Church. New-York: Sheldon & Co., 115 Nassau-street. 18mo, pp. 280, 1859.

The author has chosen a grand theme and has treated it with marked ability. The noble train and sisterhood of graces which accompany true faith, and constitute the symmetry and perfection of Christian character, are set



forth in this volume in a lucid and able manner. In the unfolding and exegesis of the text, in the definition of its terms and the applications of its truths, Dr. Thompson has discussed the whole subject of practical Christianity, and he has done this with an easy and graceful style, with much spiritual discrimination and great richness of illustration. We cordially commend to the friends of truth and righteousness a book which seems to be well adapted to raise to a higher level the standard of practical piety.

**DAILY THOUGHTS FOR A CHILD.** By Mrs. Thomas Geldart. 18mo, pp. 170. 1859.

**TRUTH IS EVERYTHING.** A Tale for Young Persons. By Mrs. Thomas Geldart. 18mo, pp. 171. 1859.

Messrs. Sheldon & Co., No. 115 Nassau-street, the publishers of these volumes, have done well in issuing an American edition of these English works. Good books for children and youth are in great demand. They are needed in the family and Sunday-school library. From the examination we have given of these volumes, they seem to be just such books as Christian parents would wish to put into the hands of their children, and as the patrons of Sunday-schools would like to add to the children's library.

**THE BIBLE IN THE LEVANT;** or the Life and Letters of the Rev. C. N. RIGHTER, Agent of the American Bible Society in the Levant. By Samuel Irenæus Prime. New-York: Sheldon & Co., 1859. 18mo, pp. 336.

The places described in this volume, the biographical sketch of its principal subject, the Rev. Mr. Righter, the notices of the great work in which he was engaged in the service of the American Bible Society, together with the happy manner in which the author has arranged and executed the work, impart to this book an interest and a value which will secure for it the public favor.

It is a very acceptable and reliable addition to our sources of information in relation to the progress of true Christianity in the East. Dr. Prime, who traveled with Mr. Righter and knew him well, has not only given his own testimony and that of other friends, but has allowed the reader to form his own estimate of the excellence of this faithful servant of Christ, by publishing freely from his journal and letters. From this interesting journal a short extract will be found on a previous page in relation to the American church at Paris. Books like this, describing such a character and such a work, in lands of such attractive interest, cannot fail to find readers and do a vast amount of good.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF MAY TO THE 1st OF JUNE, 1859.

MAINE.		RHODE-ISLAND.	
Portland. A. Cross, . . . . .	\$1 00	Providence. Beneficent Church, add., . . . . .	70 00
Bangor. W. H. Hyde, . . . . .	50	" Central Cong'l Church, . . . . .	132 50
NEW-HAMPSHIRE.		CONNECTICUT.	
Hampstead. Judith Eastman, . . . . .	1 00	Birmingham. 1st Cong'l Church, in part to make Rev. Chas. Wiley a L. M., 23 81	
Haverhill. Perly Ayres, . . . . .	4 00	Derby. A few Friends, . . . . .	1 75
MASSACHUSETTS.		Danbury. 1st Cong'l Church, to make Rev. Sam'l G. Coe a L. M., . . . . .	30 00
Lowell. Drusilla G. Burnap, in full of L. M., . . . . .	8 00	New Canaan. Cong'l Church, Rev. F. W. Williams, . . . . .	18 00
Sippican. Cong'l Church, in full of L. M. for Rev. N. Cobb, . . . . .	16 00	Madison. Cong'l Church, balance, . . . . .	2 00
Fall River. 1st Cong'l Church, in full to make Rev. J. L. Dimon a L. M., . . . . .	14 00	" S. H. Scranton, to make himself a L. M., . . . . .	30 00
" Central Cong'l Church, . . . . .	70 25	Enfield. Cong'l Church, to make its Sabbath-School a L. M., . . . . .	43 45
Marlboro. Union Church, . . . . .	30 00	New-Haven. North Church, of which \$30 from Timothy Bishop, to make himself a L. M., . . . . .	110 42
Falmouth. 1st Cong'l Church, in full to make Rev. Wm. Bates a L. M., . . . . .	17 00	" 1st Church, Miss Eliza North \$100, to make Miss Helena Treadwell, Miss Emily Wildman, and Miss Sarah G. North, L. M.'s; others \$179 60, . . . . .	279 60
So. Weymouth. Legacy of the late Miss H. Pratt, by Ezra Pratt, who is made a L. D., . . . . .	100 00	" College-street Church, . . . . .	44 23
Boston. Shawmut Church, . . . . .	60 29	" South Church, . . . . .	97 35
Charleston. Winthrop Church, . . . . .	60 50	" 3d Cong'l Church, to make Cyprrian Wilcox, Benj. Smith, and George King, L. M.'s, . . . . .	111 02
West Needham, . . . . .	6 42		
Williamsburgh. Cong'l Church, balance, . . . . .	2 00		
Greenfield. 1st Cong'l Church, to make Miss Catherine Hitchcock a L. M., . . . . .	36 50		
Lawrence. Central Church Sabbath-School, to make it a L. M., . . . . .	30 00		
Amherst. 1st Church, to make its Sabbath-School a L. M., . . . . .	32 67		



Norwichtown. "A friend to the cause" will find her donation acknowledged in the April No.

## NEW-YORK.

New-York City.	R. D. Church, Bleecker-st., Rev. T. C. Strong,	36 68
Troy.	1st Presbyterian Church, to make Rev. J. E. Walton a L. D.	106 00
"	A Friend,	2 00
Ogdensburg.	Ashbel Sykiesby,	1 00
Bedford.	Mrs. Benjamin Mead,	1 00
E. Beckmantown.	Presbyterian Church, per Joel Smith, Tr.,	13 00
Rutland.	1st Cong'l Church, Rev. Jas. Doug- lass, add.,	2 21
Candor.	Cong'l Church, to make Rev. Wm. H. Hayward a full L. M.,	20 00
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"	P. G. Miller, Walnut-street Baptist Church, in part Messrs. Mitchell, Sheever, Hamilton, Peters, Glover, Mc- Gowan, Caldwell, Duffield, Dan- gerfield, Allen, each, \$5; Messrs. Hull, Jarvis, Halbert, each, \$3; Messrs. Delph, Calthorn, Platt, Stratten, Sutcliff, Gray, each \$2; Mr. Vaughn, \$2 50; Messrs. Bartlett and 14 others, each \$1; Others, \$3 75,	6 00
		92 25

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Hon. J. P. Stockton,	120 00	A Friend,	2 00
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